

Refusal Strategies in Kurdish Culture with Reference to English: A Socio-Pragmatic Study

Ahmed Rashid Ismael¹, Zina Adil Ismael Chaqmaqchee²

Department of English, Faculty of Arts, Soran University, Kurdistan Region, Iraq

DOI: <https://doi.org/10.31918/twejer.2583.07>

Published:1/12/2025

Abstract

In spite of broad studies on the refusal strategies across the worldwide cultures, little studies have examined the Kurdish refusals. The present study aims at addressing the gap through investigating the refusal strategies employed in Kurdish culture, with a specific focus on the influence of social status and gender on the selection of refusal strategies toward the requests and the invitations. The study investigates the refusal strategies based on Beebe, et al (1990)'s classification. The study follows a mixed method of qualitative and quantitative approach to collect and analyse the achieved data. The data was gathered through a discourse completion task DCT, which was piloted for validation, containing four hypothetical scenarios in which each of them was designed to indicate responses across a set of various social roles. The findings of the Kurdish refusals are then compared to the American English refusals to determine the cross-cultural similarities and the difference between the two cultures. The findings of the study revealed that the Kurdish speakers predominantly follow the indirect strategies to perform the refusal acts, in particular reason, accompanied by direct non-performative in some circumstances. The social status and gender of the interlocutors affected shaping the refusals to requests and invitations. Besides, the Kurdish and American culture shared similarities in the performance of the refusals, despite little difference in terms of the strategies types.

Keyword: Refusal Strategies, Kurdish Refusals, American Refusals, Social Status, Gender.

1. Introduction

Language could be regarded as a tool for communication. Yet, it is also a reflection of the social and cultural norms of a group of people, the reflection varies based on the cultural or social context where it is practiced. When an individual intends to explore a nation, language could be the key that they require to unlock the facts about the culture and other in-depth aspects of the nation (Abdulwahid, 2012). Kurdish language, as an Indo-European language spoken by over 50 million speakers, mainly in Iraq, Turkey, Iran, Syria and Armenia, is investigated widely by both the native and the non-native researchers, each targets a different scope of the language (Azzat et. al, 2023).

There is a lack of sufficient studies to explore the way the Kurdish people react when they reject an idea or offer or anything given by the interlocutor, the way the Kurdish people perform refusals is quite significant in order to explore what strategies the Kurdish speakers employ to declare to their interlocutors their rejection or refusal of requests and invitations. The present study attempts to investigate refusal strategies in Kurdish culture, with reference to American-English culture through the lens of socio-pragmatics. The study aims at investigating the ways the Kurdish people perform refusal acts in their interactions toward the invitations and requests, and examining the influence of gender and social status of interlocutors on the refusal acts. The gathered and analyzed Kurdish data is compared to American culture by depending on a range of secondary studies.

A critical aspect of cultures is the refusal speech act, which is practiced distinctly in cultures, and has been explored in other cultures as well. However, there is a lack of research on the way the Kurdish culture performs the speech act of refusals to requests and invitations, in other words, the kind of refusal strategies that are employed in Kurdish culture is yet to be explored, besides, the ways the linguistic strategies are utilized to perform the act of refusal to requests and invitations are also a matter of analysis, along with that, investigation of the influence of two critical socio-pragmatic features such as social status and gender on the performance of the linguistic expressions in refusals is essential.

1.2 Empirical Review of related Literature

Regarding the refusal strategies, many studies from different sociocultural backgrounds, settings, and cultures have been conducted, and have explored critical realizations. A study entitled *Refusal and Politeness Strategies in Relation to Social Status*, 2015 provides significant facts about the way Indonesian University students' refusal practices toward offers, invitations and requests. The study revealed that the indirect refusal strategy was highly favored by the participants of HLSS in which %61 of the refusal utterances were indirect strategies. Besides, among the ESS participants, %52 of the responses were identified indirect, the indirect strategies were dominant in ESS as well, along with the LHSS and ESS groups, the dominance of indirect strategies were realized among the LHSS class as well, as the majority of the participants with percentage of %60 employed indirect refusal strategies to refuse the offers, requests and invitations. The study shows the superiority of indirect refusal strategies, and social status difference in the use of refusal strategies, and the acts such as criticizing,

presenting other priorities or agenda, stating self limitation and showing a preference were among the most used indirect strategies.

Furthermore, (Eshreth, 2015)'s study reveals that the Palastenian and Americans employ various indirect refusal acts, among the most preferred refusal strategies were indirect refusals in which within its frame, the acts of regretting, apology, asking for forgiveness, offering good wishes, promise of compensation, thanking and justification were all the indirect strategies that the Palastenians utulized during the data collection process, along with the finding that the Americans showed brief refusals to both higher and lower social status interlocutors, but more detailed responses to their friends and acquaintances along with excuses.

In addition, (Amrullah, 2018)'s significantly contributes to the literature of the study, the study applied (Brown and Levinson, 1987)'s theory to categorize the findings achieved from the oral discourse completion test on the 6 students involved in the Jambi University. The findings indicate that the participants mostly used the positive indirect strategies to perform the act of refusals as (54.6 %) of them refused the invitations and requests by using excuses, promise for the future plans, expressing sympathy, new solutions, and future acceptance in their oral responses. Besides, the study have taken the sociopragmatic aspect of social status into consideration between the interlocutors, it has revealed that the positive strategy the dominant refusal strategy when the speaker possessed equal social status rank and is less socially familiar with the hearer (Amrullah, 2018). However, Qassim (2023) conducted an investigation to explore the refusal strategies favored among the Iraqi and Malaysian English learners in marriage proposals in College of Education for Women in University of Baghdad in 2023. The study found that the social distance and social status of the interlocutors did not have substantial impact on the selection of the refusal strategy among the Iraqi and Malaysian learners.

Liao (1996)'s comparative study, which was conducted on the refusal strategies among the Americans and Taiwanese University students is crucial to be demonstrated. Americans and Taiwanese students used distinct formulaic linguistic structures to express the act of refusal to requests, the findings indicated that the Taiwanese students used fewer excuses comparing to Americans who used more excuses to perform their refusal acts.

Moreover, a study was conducted to explore the differences and similarities between the Egyptian Arabic and American English in the performance of refusals through using a discourse completion task DCT which have been suggested by Beebe, et al (1990). The indications of the study emphasized on the fact that the three different cultures performed similar refusal strategies which similar frequencies (Gayle J. Nelson, 2002). However, a later study which was conducted by Merkous (2014), aiming at exploring the way the native speakers of the Egyptian Arabic and native speakers of American English perform the speech act of refusals in the equal and nonequal status situations indicates that the Egyptians tend to be more indirect and verbose when they interact with someone in a higher status. Accordingly, the Egyptians preferred using family oriented reasons to support their refusals, while the Americans tend to use personal reasons. Furthermore, the Americans often used the expressions of regret and gratitude, while the Egyptians used religious expressions, a very sharp example of their religious expressions is e.g. invoking the name of 'God' to make the hearer belief in their excuses (Merkous, 2014). Moreover, Brasdefer (2008)'s work is significant

to be discussed which attempted to explore the sociopragmatic variations in refusal strategies between the Mexican and Dominican speakers during refusing an interlocutor of equal social status but with different degrees of distance. According to the study, the Mexicans generally preferred using the indirect refusals and mitigation, while the Duminicans were quite opposite as it was turned out in their responses that they preferred mostly direct and short strategies along with unmitigated expressions (Fe'lix-Brasdefer, 2006).

Another comparative study, which contributes to the case of refusals in the Kurdish culture, with the focus on the Bahdini dialect of Kurdish language, is Shareef (2018)'s work explored the refusal strategies between Bahdini dialect of Kurdish language and Syriac speakers, The findings of the study indicated the fact that the Syriac native speakers preferred using more indirect and adjunct refusal strategies rather than using direct strategies, while the Bahdini speakers preferred direct and indirect strategies with the exclusion of adjuncts which had no significant use in their responses. More importantly, the study indicates that gender plays crucial role in the use of refusal strategies in various manners, as the findings of the study highlighted cirital facts concerning the Bahdini speakers that despite the females' minimum useage of direct refusal strategies, male participants tended to be more indirect in their responses, the same gender difference were realized among the Syriac speakers where the male speakers used more indirect refusal tactics.

Although the area of cross-cultural studies was widely discussed, Kurdish refusal practices have not been studied enough. As the refusals are indicative of the cultural norms, it is important to see how the Kurds decline requests and invitations, especially the role of gender and social status. The given work fills that gap by contrasting Kurdish approaches with American English to find commonalities as well as peculiarities. These results will further enrich the knowledge regarding Kurdish pragmatics, and it will instruct how both native and non-native speakers should communicate interculturallly.

The current research prepares to explore how Kurdish people execute the acts of refusal in the context of their refusals to the invitations and requests and how the socio-pragmatic parameters, including gender and social ranks of interlocutors, affect them. The received and analyzed data on Kurdish is compared to the American-English culture by relying on the set of secondary studies. The results will be essential both to the native speakers of the Kurds who belong to the culture in question to acquaint themselves with the information about the refusal strategies in their culture, and to the speakers of the non-Kurdish language who may also be interested in getting to know about the Kurdish culture. Conversely, the research will contribute to the Kurdish linguistic related research store to ensure that the Kurdish culture, as well as other cultures, has its own relevant investigations. It is worth noting the prevalent strategies of refusal that are employed in Kurdish culture to say no, and it is even more important to release the impact of the socio-pragmatic factors like the social status and gender in the application of the refusal strategies, it helps both the Kurds and the international Kurdish participants to know how best to talk in an instance of saying no. Finally, it is important to remark that there is a comparative analysis between the Kurdish refusals and the American refusals.

2. Methodology

2.1 Methodology and Design

The study employs a mixed method of qualitative and quantitative. A qualitative method's aim is to explore the research questions based on the human behaviors and the cultural factors that derive these behaviors (King, 2024), it also assists with more profound responses (Azizah, 2021). Once the free responses from the participants are obtained, the responses are codified based on the classification of (Beebe, et al, 1990) and analyzed via SPSS (Statistical Package of Social Science), the data is analyzed with frequencies and percentages using the feature of T-test in the SPSS, then the analyzed data is exported with statistical (numerical) tables, then it is compared to the data of (Al-Ghamdi, 2020) (Beckers, 1999) (Lyuh, 1994).

2.2 The Participants of the Study

The participants are Kurdish native speakers who study in the English department of faculty of Arts in Soran University in the Region of Iraqi Kurdistan. All participants are Kurdish speakers who mostly live in Soran Independent administration and few come from the other cities of the region who share the same language and cultural norms. The undergraduates from Soran University were selected because the notion of refusal speech act is better familiarized by the targeted students, since pragmatics is a fundamental subject in which they study in the undergraduate study, and they are familiar with various surveys which makes it easy for them to put themselves in the given scenarios as they are through those situations every year by the other researchers for data collection process. The below figure indicates the background of the participants.

2.3 Discourse Completion Task DCT

In cross-cultural studies, the discourse completion task is believed to be the most used data collection instrument, that is due to one of its features which is called comparison feature; in which it compares various speech acts across different cultures and languages (Ogiermann, 2018). DCT could be identified as "... a questionnaire which can be administered either orally or in writing and describes different scenarios designed to elicit the desired speech act" (Vanrell et al, 2018). An open-ended questionnaire is a type of discourse completion task where a scenario is provided, and a dialogue completion task is given to the participant to fill out, participants have to either provide one response, or two responses to the situation, that is what the research intends to implement. Besides, the discourse completion task can be conducted in oral or written form, the written form is the target of the research, since it targets a large number of participants which is more possible in written form (Cyluk, 2013).

The study employs a written discourse completion task WDCT survey, it comprises of two sections in which the first section is devoted to gain the background information of the participants such as nationality, gender, age and residence of the participants. As the study uses the classification of Beebe, et al, (1990) which have been already pretested for validity and utilised in many cross-cultural studies, the validity of the coding of the responses is ensured. On the one hand, the two initial sub-scenarios of each scenario are devoted to indicate social status differences and the last two sub-scenarios are dedicated to indicate the role of gender in the choice of refusals and gender differences. More precisely, the table 1,5,9, and 13 are devoted to indicate refusals when the interlocutor is a high social status individual. The table 2,6,10, and 14 indicate the refusals when the interlocutor is a lower [equal – low] social status individual comparing to the [high] status roles. On the other hand, the table 3,7,11, and 15 show the refusals when the interlocutor is from the opposite gender, followed by table 4,8,12, and 16 that indicate the refusals when the interlocutor is a person of the same gender. The four sub-scenarios were in each scenario with the third being that between opposite genders and the fourth being the same genders. The authors examine whether gender of interlocutor affected refusal strategies, making statistical contrasts of same- and opposite genders interaction. The relationship between the gender of participants was not investigated because attention was drawn to how refusals differ according to interlocutor gender.

3. Data Presentation

This section presents the analyzed data of the discourse completion task. The first two scenarios indicate refusals to requests and the latter two scenarios indicate refusals to invitations. In each of the four scenarios, the first initial tables indicate refusal responses to high social status, the second tables indicate the responses to lower social status [equal, low], the third tables indicate the refusal reactions to the opposite genders, and the fourth tables indicate the refusals to the same genders.

3.1 Scenario 1

This scenario presents refusals to requests. The first table presents refusal to the head of department [high social status], the second table reveals refusal to an ordinary college student [lower social status], the third table shows refusal to opposite gender, followed by the fourth table that displays refusal to the opposite gender.

Table 1. Refusal to the college's head of department, high social status.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	2	1.8	1.8
Non-performative	12	10.9	10.9
Regret	5	4.5	4.5
Wish	2	1.8	1.8
Reason	40	36.4	36.4
Alternative	3	2.7	2.7
Future or past acceptance	4	3.6	3.6
Statement of principle	2	1.8	1.8
Positive opinion	20	18.2	18.2
Appreciation	2	1.8	1.8
Suggestion	3	2.7	2.7
Excuse	14	12.7	12.7
Possibility	1	.9	.9
Total	110	100.0	100.0

According to table 1, among the fourteen strategies, the dominant strategy that was used by 40 Kurdish students was reason, students explained their reasons of why they are not able to accept the request of the head of department, reasons are usually given to convince the requester to maintain their relationship with the refused. the Kurdish students also used positive opinion to refuse the request of the head of department, %18.2 students utilized it.

Table 2. Refusal to an ordinary college student, lower social status.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	1	.9	.9
Non-performative	41	37.3	37.3
Regret	11	10.0	10.0
Wish	2	1.8	1.8
Reason	16	14.5	14.5
Alternative	2	1.8	1.8
Future or past acceptance	1	.9	.9
Statement of principle	1	.9	.9
Positive opinion	5	4.5	4.5
Appreciation	1	.9	.9
Suggestion	3	2.7	2.7
Sarcasm	2	1.8	1.8
Excuse	22	20.0	20.0
Possibility	2	1.8	1.8
Total	110	100.0	100.0

Table 2 indicates the students responses to a person of equal social status. The non-performative strategy was the most frequent strategy that scored %37.3 of the total responses, followed by %20.0 use of excuse strategy. The table shows that the students preferred to use non-performative strategy to refuse the request of an ordinary college student

Table 3. Refusal to a classmate from the opposite gender.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	3	2.7	2.7
Non-performative	29	26.4	26.4
Regret	6	5.5	5.5
Wish	2	1.8	1.8
Reason	30	27.3	27.3
Alternative	5	4.5	4.5
Future or past acceptance	8	7.3	7.3
Statement of principle	3	2.7	2.7
Positive opinion	8	7.3	7.3
Appreciation	1	.9	.9
Suggestion	1	.9	.9
Sarcasm	1	.9	.9
Excuse	10	9.1	9.1
Possibility	3	2.7	2.7
Total	110	100.0	100.0

Among the fourteen refusal strategies, reason recorded the highest score which 30 responses out of 110 responses that is %27.3. However, non-performative is in competition with reason, as it has scored 29 responses across 110 that is %26.4.

Table 4. Refusal to a classmate of the same gender.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	5	4.5	4.5
Non-performative	43	39.1	39.1
Regret	12	10.9	10.9
Wish	2	1.8	1.8
Reason	13	11.8	11.8
Future or past acceptance	3	2.7	2.7
Statement of principle	3	2.7	2.7
Positive opinion	3	2.7	2.7
Suggestion	2	1.8	1.8
Sarcasm	1	.9	.9
Excuse	23	20.9	20.9
Total	110	100.0	100.0

According to the table, over a total of 110 participants, 43 participants followed non-performative refusal strategy to decline the request of a person of the same gender which is %39, this percentage is the dominant one over all the others. The second most used strategy is excuse in which 23 responses were recorded which is %20.9 of the total. Along with non-performative, excuse and reason strategies, the strategy of regret; which involves feeling sorry and expressing apology for the decline of the request, has scored 23 over 110 responses which is %20.9 of the total percentage of the responses.

3.2 Scenario 2

Scenario 2 presents refusals to requests. The first table presents refusal to the college teacher, high social status, the second table indicates refusal to an ordinary employee of college, lower social status, the third table shows refusal to opposite gender, followed by the fourth table that displays refusal to the opposite gender.

Within a group of responses in table 5, reason was the most frequent strategy across all the other strategies, from a total of 110 responses, 56 reason responses have been provided which accounts for %50.9 percentage. However, the other followed strategies' scores are not in

Table 5. Refusal to the college teacher, high social status.

Valid Strategy	Frequency	Percent	Valid Percent
Non-performative	13	11.8	11.8
Regret	10	9.1	9.1
Wish	5	4.5	4.5
Reason	56	50.9	50.9
Future or past acceptance	2	1.8	1.8
Statement of principle	2	1.8	1.8
Negative result	1	.9	.9
Positive opinion	11	10.0	10.0
Appreciation	1	.9	.9
Suggestion	1	.9	.9
Excuse	8	7.3	7.3
Total	110	100.0	100.0

competition with reason, they have scored far lower scores.

Table 6. Refusal to an ordinary employee of college, lower social status.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	1	.9	.9
Non-performative	47	42.7	42.7
Regret	11	10.0	10.0
Wish	3	2.7	2.7
Reason	21	19.1	19.1
Alternative	4	3.6	3.6
Statement of principle	2	1.8	1.8
Positive opinion	5	4.5	4.5
Suggestion	4	3.6	3.6
Excuse	12	10.9	10.9
Total	110	100.0	100.0

In table 6, from a total of 110 answers, 47 cases of answers appeared to be non-performative acts which accounts for %42.7 by percentage, this score is quite different and have changed comparing to its scores in the first table which was only a score of %11.8 when the social status of the interlocutor was higher than the social status of the second table's person

Table 7. Refusal to a classmate of the opposite gender.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	1	.9	.9
Non-performative	27	24.5	24.5
Regret	10	9.1	9.1
Wish	2	1.8	1.8
Reason	35	31.8	31.8
Alternative	2	1.8	1.8
Future or past acceptance	4	3.6	3.6
Statement of principle	5	4.5	4.5
Positive opinion	5	4.5	4.5
Appreciation	1	.9	.9
Suggestion	2	1.8	1.8
Sarcasm	4	3.6	3.6
Excuse	12	10.9	10.9
Total	110	100.0	100.0

The most frequently utilized refusal tactic by the Kurdish university students towards a classmate of the opposite gender [a person of opposite gender] appears to be reason. The frequency of reason tactic is 35 out of 110 refusal cases provided by the students, it is estimated by percentage as %31.8. non-performative has appeared in 27 cases over a total of 110 responses which is %24.5 by percentage.

Table 8. Refusal to a classmate of the same gender

Valid Strategy	Frequency	Percent	Valid Percent
Non-performative	33	30.0	30.0
Regret	7	6.4	6.4
Wish	2	1.8	1.8
Reason	30	27.3	27.3
Alternative	1	.9	.9
Statement of principle	4	3.6	3.6
Positive opinion	3	2.7	2.7
Appreciation	1	.9	.9
Suggestion	3	2.7	2.7
Sarcasm	7	6.4	6.4
Excuse	19	17.3	17.3
Total	110	100.0	100.0

According to the given frequencies and percentages, the most frequent refusal strategy that has recorded the highest score is non-performative, which has appeared in 33 responses across 110 cases of refusals, non-performative; which is estimated by percentage as %30.0 is the dominant refusal strategy. The table suggests that the Kurdish speakers most commonly used the direct non-performative strategy to refuse the invitation of an interlocutor of the same gender.

3.3 Scenario 3

Scenario 3 demonstrates refusals to invitations, where the first two tables present social status differences in the refusals, and the last two tables reveal gender-based differences in the refusals.

Table 9. Refusal to the head of department, high social status.

Valid Strategy	Frequency	Percent	Valid Percent
Non-performative	9	8.2	8.2
Regret	4	3.6	3.6
Wish	1	.9	.9
Reason	47	42.7	42.7
Alternative	1	.9	.9
Future or past acceptance	1	.9	.9
Statement of principle	2	1.8	1.8
Positive opinion	28	25.5	25.5
Appreciation	12	10.9	10.9
Excuse	4	3.6	3.6
Possibility	1	.9	.9
Total	110	100.0	100.0

From a total of 110 cases, 47 students used reason to refuse the invitation which accounts for %42.7 of the responses. Additionally, the second most frequently used refusal strategy is positive opinion; where the students showed their willingness to accept and then refuse the invitation, positive opinion scored 28 responses which is %25.5 by percentage, that comes in the second place after reason.

Table 10. Refusal to a college cleaning staff member, lower social status.

Valid Strategy	Frequency	Percent	Valid Percent
Non-performative	25	22.7	22.7
Regret	7	6.4	6.4
Wish	2	1.8	1.8
Reason	34	30.9	30.9
Future or past acceptance	2	1.8	1.8
Statement of principle	1	.9	.9
Positive opinion	14	12.7	12.7
Appreciation	13	11.8	11.8
Excuse	10	9.1	9.1
Possibility	2	1.8	1.8
Total	110	100.0	100.0

The table reveals that reason is the most used refusal strategy which has a score of 34 responses which is %30.9 of the total 110 responses. Additionally, the second most recorded strategy is non-performative, which has scored 25 responses in a total of 110 cases, despite its increase in frequency and percentage in this table, it cannot be regarded competitive to reason, as their frequencies are quite far for competition. On the other hand, positive opinion scored 14 which is %12.7.

Table 11. Refusal to a classmate of opposite gender.

Valid Strategy	Frequency	Percent	Valid Percent
Non-performative	18	16.4	16.4
Regret	4	3.6	3.6
Wish	3	2.7	2.7
Reason	47	42.7	42.7
Future or past acceptance	2	1.8	1.8
Statement of principle	7	6.4	6.4
Positive opinion	12	10.9	10.9
Appreciation	6	5.5	5.5
Excuse	8	7.3	7.3
Possibility	3	2.7	2.7
Total	110	100.0	100.0

The frequencies and the percentage of the table, which have classified the refusal acts from frequent to infrequent strategies, have indicated the result that the Kurdish native speakers mostly use the indirect refusal strategy to refuse the invitation of a classmate of the opposite gender. Reason, as a component of indirect refusal strategy is the most preferred refusal strategy that is utilized by the participants as it scored %42.7. Although the non-performative act had a second most frequent record which was %16.4. Yet, it does not have a sufficient score to compete with reason scores, since the frequencies and percentages are far from each other to be considered close or similar.

Table 12. Refusal to a classmate of the same gender.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	1	.9	.9
Non-performative	30	27.3	27.3
Regret	13	11.8	11.8
Wish	3	2.7	2.7
Reason	27	24.5	24.5
Future or past acceptance	1	.9	.9
Statement of principle	3	2.7	2.7
Positive opinion	13	11.8	11.8
Appreciation	4	3.6	3.6
Suggestion	1	.9	.9
Sarcasm	6	5.5	5.5
Excuse	8	7.3	7.3
Total	110	100.0	100.0

The given data of the table reveals that the most frequently utilized refusal strategy toward the invitation of a classmate of the same gender to an event is non-performative, which involves using explicit and direct ways of refusing such as “I can’t” or “I won’t” with no following explanations. The non-performative approach scored the highest occurrences with frequency of 30 responses that makes up [%27.3] of the total responses.

3.4 Scenario 4

Scenario 4 presents refusals to invitations. The first two tables explore the social status distinctions in refusals, and the last two tables demonstrate gender variations in refusals.

Table 13. Refusal to a highly respect uncle, high social status.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	2	1.8	1.8
Non-performative	10	9.1	9.1
Regret	5	4.5	4.5
Wish	3	2.7	2.7
Reason	40	36.4	36.4
Future or past acceptance	5	4.5	4.5
Positive opinion	25	22.7	22.7
Appreciation	9	8.2	8.2
Excuse	11	10.0	10.0
Total	110	100.0	100.0

According to the given data, the most frequently utilized refusal strategy is reason, with a score of 40 responses over 110 total refusal cases which accounts for %36.4. The second primary refusal strategy is reported to be positive opinion, where the participants chose to express their desire to accept and compliment their invitation before they state the refusal, positive opinion had a second high score of 25 responses over 110 cases which makes up %22.7 of the total responses.

Table 14. Refusal to an ordinary cousin, lower, social status.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	2	1.8	1.8
Non-performative	46	41.8	41.8
Regret	12	10.9	10.9
Wish	1	.9	.9
Reason	13	11.8	11.8
Alternative	1	.9	.9
Future or past acceptance	5	4.5	4.5
Statement of principle	2	1.8	1.8
Positive opinion	11	10.0	10.0
Appreciation	1	.9	.9
Sarcasm	2	1.8	1.8
Excuse	12	10.9	10.9
Possibility	2	1.8	1.8
Total	110	100.0	100.0

Across a total of 110 refusal strategies, 46 non-performative strategies were used which makes up %41.8 alone out of the total 110 responses, this high score of the direct refusal strategy makes it to be the identified the most dominant or frequent refusal strategy that is used toward the invitation of an ordinary cousin.

Table 15. Refusal to a cousin, opposite gender.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	2	1.8	1.8
Non-performative	46	41.8	41.8
Regret	12	10.9	10.9
Wish	1	.9	.9
Reason	13	11.8	11.8
Alternative	1	.9	.9
Future or past acceptance	5	4.5	4.5
Statement of principle	2	1.8	1.8
Positive opinion	11	10.0	10.0
Appreciation	1	.9	.9
Sarcasm	2	1.8	1.8
Excuse	12	10.9	10.9
Possibility	2	1.8	1.8
Total	110	100.0	100.0

The most frequent refusal strategy according to the table is reason, which has scored 26 responses over 110 responses that makes up %23.6 of the responses. Following reason, the non-performative strategy has scored a quite close statistical result which is 23 responses over a total of 110 cases. Similarly, positive opinion which lies in the group of indirect refusal strategies, has a score of 21 responses across 110 strategies that are %19.1.

Table 16. Refusal to s cousin of the same gender.

Valid Strategy	Frequency	Percent	Valid Percent
Performative	2	1.8	1.8
Non-performative	40	36.4	36.4
Regret	10	9.1	9.1
Wish	3	2.7	2.7
Reason	18	16.4	16.4
Future or past acceptance	3	2.7	2.7
Statement of principle	1	.9	.9
Positive opinion	13	11.8	11.8
Appreciation	3	2.7	2.7
Sarcasm	2	1.8	1.8
Excuse	12	10.9	10.9
Possibility	3	2.7	2.7
Total	110	100.0	100.0

The most frequently used refusal strategy according to the Table Sixteen is the non-performative, which is in the category of direct refusal strategies. The non-performative strategy was offered 40 times over a total of 110 responses which covered %36.4 of the whole given responses. The high rate of its use could indicate a fact that the participants showed a high level of preference to offer explicit, direct, and short refusal statements when the inviter is a cousin of the same gender, this is tied to the social and cultural norms in which the interlocutors of the same gender are more direct when interacting in a conversational situation.

4 Findings and Discussion

4.1 Dominance of Indirect Refusals in Kurdish Culture

The significant theoretical contributions of the given study within the domain of investigation of refusal strategies in speech acts and interlanguage pragmatics research are rendered. With the taxonomy presented by Beebe et al. (1990) applied to Kurdish subjects and the American participants, the results show that this structure is well-grounded, and reflective of certain adaptations to different cultures, which expand the scope of the framework. These findings bring out that the realization of refusal is not uniform and depends on sociocultural factors like social status and gender that determine to what extent the directness, mitigation, and elaborating strategies are used. Moreover, the results demonstrate that the investigation of refusals should not be limited to the linguistic decision only but also reflect cultural norms, values, and interactional expectations, contributing to strengthening the necessity of cross-cultural focus within the pragmatic theory.

As a result of the gathered data of the four scenarios with each having four sub-scenarios, a total of 1,760 refusal strategies were provided by the Kurdish participants which were distributed over fifteen distinct refusal strategies across the direct, indirect, and adjunct strategies of (Beebe et al, 1990). The results of the study demonstrate rather remarkable indications that possibly align with the relevant theories and studies of refusal speech act in in one way or another. The frequential statistics reveal the fact that the Kurdish culture provides the highest preference to the utilization of the indirect strategies to consider their interlocutor's face. Within the category of indirect strategies, the Kurdish native speakers showed their tendency to follow utilizing reason as an indirect strategy in which out of a total of 1,760 cases, the participants gave the most 'reason' strategies which are 493 responses out of 1,760 cases.

The Kurdish native speakers' purpose of using the reason strategy in their refusal act is to consider the face of their interlocutor and to appear more liked and face-saving when they explain the reason for their inability to accept either the request or invitations (Azizah and Sudana, 2021), the purpose also aligns with the theory of (Brown and Levinson, 1987) as it postulates that during the refusal circumstances, the interlocutors tend to mitigate the face-threatening act by providing logic, real, clear and rational explanations for their refusals to maintain their relationship healthy (Fathi, 2024).

In addition, the Kurdish native speakers indicate that their second highest preferred refusal strategy toward the requests and the invitations is non-performative as they employed 446 of the non-performative responses. Non-performative lies in the group of direct strategy along with performative act, the strategy is suggested to be quite explicit in such a way that is likely to cause the interlocutors to feel ashamed, scorned, disrespected, or even humiliated in the setting where the refusal act is performed, thus, it is advised to be used with consideration to the setting and the interlocutor's face. The non-performative strategy could be uttered in two ways, one is a 'flat no' and the other is the use of the phrases like 'I can't' or 'I won't', (Mahdi, 2023), the strategy was used by the speakers when interacting with a person of lower or equal social status.

Another most frequently utilised strategy lays in the category of adjuncts, which is identified as the positive opinion strategy; where the Kurdish speakers indicated as their third highest preferred refusal strategy, the Kurdish speakers employed the positive statements, the utterances such as ‘congratulations, but...’, ‘Ow! I hope you will be happy in your life, but...’ and ‘I really want to...’ are the most common positive opinion expressions offered by the Kurdish native speakers to refuse a request or invitation.

The third most frequent refusal strategy is the strategy of excuse; which involves providing unclear explanations for the refusal of the request or the invitation, it acts as a softener of the refusal in which providing explanations could be more flexible and safe for the interlocutor’s face than directly uttering an explicit sharp ‘no’ to the request or the offer. Thus, it is significant to look at excuse with value since its score is 195 out of 1,760 responses which could be identified as the fourth most possibly common refusal strategy to requests or invitations.

4.2 Social Status as a Determinant of Refusal Strategy

The results of the first two sub-situations of each of the four situations reveal critical facts about the influence of social status on the refusal choices to requests and they confirm that the tactic to perform the speech act of refusal to requests is critically influenced by the social status of the interlocutors (Chojimah, 2015). The Kurdish native speakers indicated their desire to make the requester or the inviter feel safe and understand when they refuse the requests and the invitations, as they are inclined to the reason strategy to refuse the requests and the invitations of the head of department, college teacher, and highly respected uncle that are references to a high social status ranking in the eye of the students. On the other hand, in the interaction with a person of a lower [equal, low] social status, the Kurdish native speakers avoid giving explanations to justify their refusals when refusing a person of lower social status, as they prefer the non-performative strategy that involves using the phrases such as “I can’t...”, “I won’t.” Along without any complement in the utterance.

The non-performative strategy is preferred to refuse the request or invitation of an ordinary college student [equal], an ordinary college employee [low], a college cleaning staff member [low], and an ordinary cousin [equal]. The given findings deny the suggestions arguing that the social status of the requester and the requestee, or the inviter and the invitee could necessarily influence on the refusal strategy selection (Qassim, 2023).

4.3 Gendered Variations in Kurdish Refusals

As a socio-pragmatic aspect, gender impacts the refusal strategies is investigated to realize its impact on the choice of refusals to requests and invitations. The last two sub-situations of all the four situations, indicate remarkable realizations regarding the influence of gender on the refusals in Kurdish culture. The results are in contradiction with the findings of (Alalawi, 2022) who suggest that gender has no significant influence in the choice of refusals, besides, it also stands against (Rahbar, et al, 2015)’s findings as they have found no significant statistical differences in terms of frequency and percentage in the realization and application of the refusals, the current study has revealed that gender is likely to remarkably affect the

selection of refusals, as proven in the Kurdish culture through the responses of the undergraduates.

In the current study, on the one hand, the Kurdish undergraduates selected their best linguistic strategy to refuse the request and invitation of a person of the opposite gender, as they frequently utilised the strategy of explanation, more specifically reason, has scored the highest frequencies in third tables of each of the four situations, followed by the non-performative strategy which lies in the category of direct strategy, excuse and positive opinion as two possibly utilised strategies along with the first two primary strategies. On the other hand, the change of the gender changes the direction of the Kurdish native speakers' refusal strategy preference. When refusing the request and the invitation of a person of the same gender, the Kurdish native speakers provided the highest preference to the direct strategy of non-performative, which scored the highest frequency and percentage over all the other strategies, followed by reason as a secondary utilised tactic, excuse and positive opinion as the possible strategy in case the first two are not utilised. The distinctions of the responses in the two gender circumstances are evidence to the fact that gender, as a socio-pragmatic aspect plays crucial role in the choice of refusal tactics in the Kurdish culture.

4.1 Kurdish Refusals with Reference to American Refusals

The gathered data of the Kurdish and American culture are rooted from the depth of the two cultures, as the participants' community were native speakers who represent their cultures. Generally, both Kurdish and American cultures showed a high level of preference to the use of indirect refusal strategies to requests and invitations, they are in line with Indonesians, Mexicans, Palestinians, Jambes, Ambonese, Iraqis, and Malaysians in terms of their preference of utilizing indirect strategies to refuse, specifically the reason and explanations.

when it comes to the Kurdish culture, the strategy of reason had the highest repetition where it summed 493 out of 1,760 cases with the undergraduates. The direct non-performative strategy was followed by positive opinion as an adjunct. Explanations were also amongst the major refusal strategies used by Americans as suggested by studies (Beckers, 1999; Lyuh, 1994; Al-Ghamdi, 2020). However, the two samples differ in realisation of the reasons: Kurdish speakers were likely to give unspecified, generalised, and socially unthreatening reasons whereas American speakers were likely to present concrete and personal reasons that were logically ordered. Therefore, although both populations use reasoning, the Kurdish refusals represent a tendency to issue avoidance of offence and preservation of harmony, but the American refusals are designed with the background of clarity, responsibility and personal justification. This variance is also represented by social status. When declining requests by persons of superior social status (e.g., department heads, respected elders), Kurdish speakers often chose to make vague explanations, and this was evidence of strong cultural awareness of hierarchy and status maintenance. They, simultaneously, and paradoxically enough, tended to use the non-performative direct strategy in cases when dealing with less powerful individuals and offer direct refusals with very slight justifications by the use of (I cannot, I will not). Americans, in their turn, reversed this trend: denying to high-ranking people, they described even more, detailed and reasoned explanations, emphasizing politeness and logical arguments.

In their interaction with lower-standing interlocutors, however, they were inclined to shorter excuses, and more frequently of the sort of shorter, less explained reasons.

This comparison shows the basic difference in culture, the Kurdish rejections are hierarchy-sensitive where they soften upwards and blunt downwards, the American-style of rejections, however, is logic-oriented where it elaborates upstairs and economizes downwards. Social prestige is an important determinant in the two cultures though it is carried out in distinct pragmatic rules, the native speakers of Kurdish do so through safeguarding relationships and social coherence and the American speakers do so, through rational explanation and situational clarity.

The matter of the adjustment of the refusal tactics according to the social status is confirmed to exist in the American culture as well, Americans are suggested to provide longer reason-based explanations through the provision of specific, logical and realistic reasons for their refusals to the requesters or inviters of high social rank/status. Still, when rejecting individuals of lower social status (equal and low), they tend to follow shorter explanations in the form of excuses. The given data is an evidence to the fact that the Kurds and Americans share similarities in their refusals across social status, as both cultures prefer indirect strategies to refuse a high social status request or invitation, still, they differ in refusing a person of lower social status [equal, low] as the Kurdish people employ the non-performative strategy to the lower statuses while the Americans still follow using explanations but with shorter and less clear expressions, usually in the form of excuses which is defined as a “pretence or justification that could be logically proved false or unreal by the interlocutor” (Nick, 2020).

Both cultures were revealed to be influenced by the gender in shaping the refusals. The Kurds used only indirect cause in opposite gender interlocutor and directly performed castigation in same gender refusal. Instead, Americans demonstrated the opposite tendency, they turned out to be more straightforward when they needed to reject a person of a different gender, whereas on same-gender interactions constructed their indirectness and employing more semantically elaborated formulas to sustain a good relationship. Overall, the summarization is that, Kurdish speakers soften refusals across gender to uphold propriety in cross generating situations and be abrasive in same-gender setups whereas Americans are forthright in cross gender refusals yet indirect in same gender groups to maintain social support. These patterns show that gender influences refusal differently along cultural lines whereby different cultural norms of interaction pattern dominates.

5 Conclusions

The current study provides critical findings on the refusals in Kurdish culture with reference to American English culture, with the consideration of the social status and gender variations and influence on the refusal responses.

The study reveals the fact that the Kurdish native speakers prefer indirect refusal strategies to refuse requests and invitations, in particular ‘reason’ for the purpose of maintain social relationships and the consideration to the interlocutor’s face. Although the non-performative strategy is highly preferred to refuse the interlocutors of equal and low status,

adjuncts also play role in the Kurdish refusals as it is utilized as a softening tool to perform the speech act of refusal.

The Kurdish natives have tendency to provide more elaborated justifications when refusing a high-social status person. Yet, more brief and direct strategies are preferred to refuse individuals of equal and low social status. Gender, along with social status, has significant impact on the Kurdish refusals, as the participants used refusal strategies according to the gender of the interlocutor, favoring for the use of more indirect strategies when rejecting an individual of the opposite gender, whereas they showed tendency to be rather direct when refusing an individual of the same gender.

On a cross-cultural level, the Kurdish natives and the native Americans indicated a predominant preference to the employment of the indirect strategies to refuse the requests and the invitations. In general, both Kurdish and Americans showed a high tendency to the indirect strategies, namely 'reason' strategy which was found to be the most frequent and favored indirect refusal tactic by both cultures. The Kurds tend to be indirect when refusing an individual of the opposite gender and direct when refusing a same-gender person, while the Americans were found to be direct and shorter in responses when refusing an opposite-gender individual and indirect when rejecting a same-gender interlocutor. The Kurds tend to provide general, vague and unspecific reasons for their refusals, whereas Americans provided personal, logical and more clear reasons to justify their refusals.

Ultimately, it has been found that the refusal tactics are impacted by the socio-cultural aspects and shaped by the socio-pragmatic variables such as social status and gender in the Kurdish culture, and the Kurdish speech act of refusal has more similarities than differences with the American refusals

6 References

- Ababtain, H. A. (2021). A Gender-Based Analysis of the Speech Act of Refusal in Arabic Among Saudis. *Journal of Applied Linguistics and Language Research*, 8, 2.
- Abdulwahid, A. (2012). Politeness in Kurdish Language (A sociolinguistic Study). *ResearchGate* , 181.
- Abdulzahra, D. M. (2021). *INTERNATIONAL JOURNAL OF RESEARCH IN SOCIAL SCIENCES & HUMANITIES*, 11(1), 511.
- Alalawi, B. (2022). The Role of Gender on Saudi English Language Learners' Performance of Refusals. *Arab World English Journal* , 13.
- Al-Ghamdi, M. (2020). Role of Social Status in the Realization of the Refusal Speech Act: A Cross-cultural study. *The Asian ESP Journal*, 207-221.
- Amrullah, T. (2018). POLITENESS STRATEGIES IN REFUSAL EXPRESSED BY STUDENTS OF ENGLISH STUDY PROGRAM OF JAMBI UNIVERSITY. *Jambi University*, 1-16.
- Austin, J. L. (1962). How To Do Things with Words. *Oxford University Press*.
- Azwan. (2018). POLITENESS STRATEGIES OF REFUSALS TO REQUESTS BY AMBONESECOMMUNITY. *Center of Language and Culture Studies, Surakarta, Indonesia*, 15(p-ISSN: 1979-9411; e-ISSN: 2442-238X), 1-6.
- Beckers, A. M. (1999). How to say "No" Without Saying "No": A Study of the Refusal Strategies of Americans and Germans . *The University of Mississippi &Electronic Theses and Dissertations* , 1-209.
- Carla. (2025). University of Minnesota. *Center For Advanced Research for Language Acquisition* .
- Chojimah, N. (2015). Refusal and Politeness strategies in relation to social status: A case study of face threatening act among Indonesian University Students. *Theory and Practice in Language Studies*, 1-14.
- Crawford, M., & Benedetto, A. D. (2010). *New products management*. New York: McGraw-Hill Irwin.
- Cyluk, A. (2013). DISCOURSE COMPLETION TASK: ITS VALIDITY AND RELIABILITY IN RESEARCH PROJECTS ON SPEECH ACTS. *Wyz `sza Szkoła Pedagogiczna* , 103.
- El-Samir, S. F. (2014). Politeness: A Socio- Pragmatic Study . *Journal of the College of Languages* (28).
- Eshreteh, D. M. (2015). INTERCULTURAL PRAGMATICS REVISITED: REFUSAL STRATEGIES AND POLITENESS. *Research Journal of English Language and Literature (RJELAL)*, 1-13.
- Fathi, S. (2024). Revisiting Brown and Levinson's Theory of Politeness. *European Journal of Language and Cultural Studies*, 3, 4.
- Brasdefer, J. C. (2006). Linguistic politeness in Mexico: Refusal strategies among speakers of male Mexican Spanish . *Journal of Pragmatics* 38 , 1-30.

- Ferdinand, A. (2000, Maret). Manajemen Pemasaran : Sebuah Pendekatan Strategy. *Research Paper Serie. No. 01 . Program Magister Manajemen Universitas Diponegoro*.
- Fitriana, E. (2015). Refusal Strategies used by Male and Female Students of English Literature in Campus Setting of Universitas Brawijaya. *Universitas Brawijaya*, 14.
- Gayle J. Nelson, J. G. (2002). Cross-Cultural Pragmatics: Strategy Use in Egyptian Arabic and American English Refusals. *Applied Linguistics - ResearchGate*, 1-27.
- Grundy, P. (2012, February 19). *ragmatics for Language Educators: A Sociolinguistic Perspective*. Retrieved Dec 17, 2024, from <https://academic.oup.com/eltj/article-abstract/68/2/208/383146?redirectedFrom=PDF>
- Guo, Y. (2012). Chinese and American Refusal Strategy: A Cross-Cultural Approach. *Theory and Practice in Language Studies*, 2.
- Hurley, R. F. (1998). Innovation, Market Orientation, and Organizational Learning: An Integration and Empirical Examination. <https://doi.org/>. *Journal of Marketing*, 62(3), 42. doi:10.2307/1251742
- ITBCareerCenter. (2016). *Tracer Study ITB 2016 Program Studi Manajemen*. Bandung: Lembaga Kemahasiswaan ITB.
- Jaworski, B. J., & Kohli, A. K. (1993). Market Orientation: The Construct, Research Propositions, and Managerial Implications. *Journal of Marketing Vol. 54 (April 1990)*, 1-18.
- Kemenristekdikti. (2015). *Laporan Kinerja Kementerian Riset, Teknologi, dan Pendidikan Tinggi*. Jakarta:: Kemenristekdikti.
- King, M. J. (2024, July 22). *What is Qualitative Research? Methods and Examples*. Retrieved February 2, 2025
- Lyuh, I. (1994). A Comparison of the Korean and American Refusal Strategies . *English Teaching* , 221-252.
- Mahdi, A. H. (2023). Iraqi EFL University Student's Implicit Ways of Saying "NO" to Invitations. *Iraqi Ministry of Higher Education and Scientific Research*, 14.
- Mahmud, M. (2013). The Roles of Social Status, Age, Gender, Familiarity, and Situation in Being Polite for Bugis Society. *Canadian Center of Science and Education*, 9, 58.
- Merkous, N. (2014). Refusals in Egyptian Arabic and American English. *Journal of Pragmatics* , 1-22.
- Embady, N & Weisbuch, M (1996). More Than Words: Linguistic and Nonlinguistic Politeness in Two Cultures. *Journal of Personality and Social psychology*.
- Nick. (2020). *Boxing Fitness & Taekwondo* . Retrieved June 8, 2025, from <https://titanstkd.com.au/excuse-vs-reason-what-is-the-difference/>
- Nurul, C. (2015). Refusal and Politeness Strategies in Relation to Social Status: A Case of Face-threatening Act among Indonesian University Students. *Theories & Practice and Language Studies*, 5(5).
- Ogiermann, E. (2018). Discourse Completion Task. *University of Cambridge*.

- Ogiermann, E. (2018). Discourse Completion Tasks DCT. *King's College London*, 10, 229-255.
- Okla, N. A. (2018). Verbal and Non-verbal Refusal Strategies in English: Refusing Promotions. *Arab World English Journal*, 9.
- Sapitri, P. A. (2019). Exploring Brown and Levinson's Politeness Strategies: An Explanation on the Nature of the Politeness Phenomenon. *Journal of Innovative Research and Language*, 1, 3.
- Song, S. (2014). Politeness in Korea and America: A Comparative Analysis of Request Strategy in English Communication. *Korea Journal*, vol. 54, no. 1 (spring 2014): 60-84., 61-62.
- Umar, H. (2005). *Riset Sumber Daya Manusia, Edisi Revisi*. Jakarta. : PT. Gramedia Pustaka Utama.
- Uncles, M. (2000). "Market Orientation. *Australian Journal of Management*. Vol.25, No.2.
- Wang, Q. (2019). A comparative Study of Gender Differences in Refusal Strategies from English Majors. *Theory and Practice in Language*, 9(ISSN 1799-2591).
- Weber, C., Current, J., & Benton, W. (1991). Vendor selection criteria and methods. *European Journal of Operational Research*, Vol. 50 No. 1, pp. 2-18.
- Westin, J. (2024). *Status*. Retrieved Dec 22, 2024, from <https://jackwestin.com/resources/mcat-content/elements-of-social-interaction/status>
- Zakic, N. J., & Stamatovic, M. (2008). External and Internal Factors Affecting the Product and Business Process innovation. *Economics and Organization*, 5, 1, 17-29.

پوخته

سەر مەرای بوونی چەندین توێژینهوهی تایبەت بە شیوازەکانی ڕەتکردنەوه لە کلتوورە جیاچاکیانی جیهان، توێژینهوهی زۆر سنووردار و کەم لەنێو کلتووری کوردی دا ئەنجام دراوە کە تیشک بخەنە سەر ئەم بابەتە. بۆیە ئامانجی ئەم توێژینهوهیە بریتییە لە لیکۆڵینەوه لە ستراتیژیەکانی ڕەتکردنەوه لە کلتووری کوردی دا بە تیشک خستەسەر کاریگەری پێگەی کۆمەڵایەتی و ڕەگەز لەسەر بەکارهێنانی ستراتیژیەکانی ڕەتکردنەوه بەرامبەر داواکاری و بانگێشتنامەکان. توێژینهوهکە تیکەڵەپەک لە میتۆدی جۆری و چەندی بەکارهێنانی بۆ کۆکردنەوه و شیکردنەوهی زانیاریەکان. زانیاریەکانی توێژینهوه لە پێگەی بەکارهێنانی نامرازی تەواوکاری گفتوگویی کۆدەکرینەوه کە پێک دێت لە چوار سیناریۆی گریمانەیی کە هەریەکەیان لەسەر پلەی کۆمەڵایەت جیاچا داڕێژراوە. ئەنجامەکانی ڕەتکردنەوهی کوردی دواتر بەر اواردەکەری بە ڕەتکردنەوه لە کلتووری ئەمریکی دا بەمەبەستی دیاریکردنی لیکچوون و جیاوازییە کلتووری و کۆمەڵایەتیەکانی نێوان هەردوو کلتوور. ئەنجامی توێژینهوهکە دەرخەن کە خەڵکی کورد وەلاتیکی زۆریان هەیە بۆ بەکارهێنانی ستراتیژیەتە ناپراستەوخۆکان، بەتایبەتیش ھۆکارهێنانەوه. ستراتیژیەتی راستەوخۆ دوو زۆرتەری ستراتیژی بەکارهێنراوە بۆ لەنێو بەشداربوو کوردەکان کە بۆ ڕەتکردنەوهی داواکاری و بانگێشتنامە کەسانی خاوەن پلەی کۆمەڵایەتی لێژتر [پەکسان، لێژ] و کەسانی هەمان ڕەگەز. هەروەها ئەمۆش دەرخرا کە پلەی کۆمەڵایەتی و ڕەگەزی قسەمەکان کاریگەری لەسەر ڕەتکردنەوهکان لە کلتووری کوردی و ئەمریکی دا هەیە. ئەم دوو کلتوورە لیکچوونیان زۆرە، سەر مەرای هەبوونی چەند جیاوازییەکی کەم لەرووی تایبەت و وردی ڕەتکردنەوهکان.

کلیلە ووشەکان: ستراتیژیەکانی ڕەتکردنەوه، ڕەتکردنەوهی کوردی، ڕەتکردنەوهی ئەمریکی، پلەی کۆمەڵایەتی، ڕەگەز

ملخص

على الرغم من الدراسات الواسعة حول استراتيجيات الرفض عبر الثقافات العالمية، إلا أن دراسات قليلة تناولت حالات الرفض الكردية. تهدف الدراسة الحالية إلى معالجة الفجوة من خلال التحقيق في استراتيجيات الرفض المستخدمة في الثقافة الكردية، مع التركيز بشكل خاص على تأثير الوضع الاجتماعي والجنس على اختيار استراتيجيات الرفض تجاه الطالبات والدعوات. تبحث الدراسة في استراتيجيات الرفض بناءً على تصنيف Beebe وآخرون (1990). تتبع الدراسة أسلوباً مختلطاً من النهج النوعي والكمي لجمع وتحليل البيانات المحصلة. تم جمع البيانات من خلال مهمة إكمال الخطاب DCT، والتي تم تجريبيها للتحقق من صحتها، والتي تحتوي على أربعة سيناريوهات افتراضية تم تصميم كل منها للإشارة إلى الاستجابات عبر مجموعة من الأدوار الاجتماعية المختلفة. ثم تتم مقارنة نتائج حالات الرفض الكردية بحالات الرفض الإنجليزية الأمريكية لتحديد أوجه التشابه بين الثقافات والاختلاف بين الثقافتين. كشفت نتائج الدراسة أن الناطقين باللغة الكردية يتبعون غالباً استراتيجيات غير مباشرة في أداء أفعال الرفض، لا سيما الاستدلال، مصحوبة بأفعال مباشرة غير إجرائية في بعض الحالات. وقد أثر الوضع الاجتماعي وجنس المحاورين على تشكيل رفضهم للطالبات والدعوات. علاوة على ذلك، تشترك الثقافتان الكردية والأمريكية في أوجه تشابه في أداء الرفض، على الرغم من اختلاف طفيف في أنواع الاستراتيجيات

كلمات مفتاحية: استراتيجيات الرفض، الرفض الكردية، الرفض الأمريكي، الوضع الاجتماعي، الجنس